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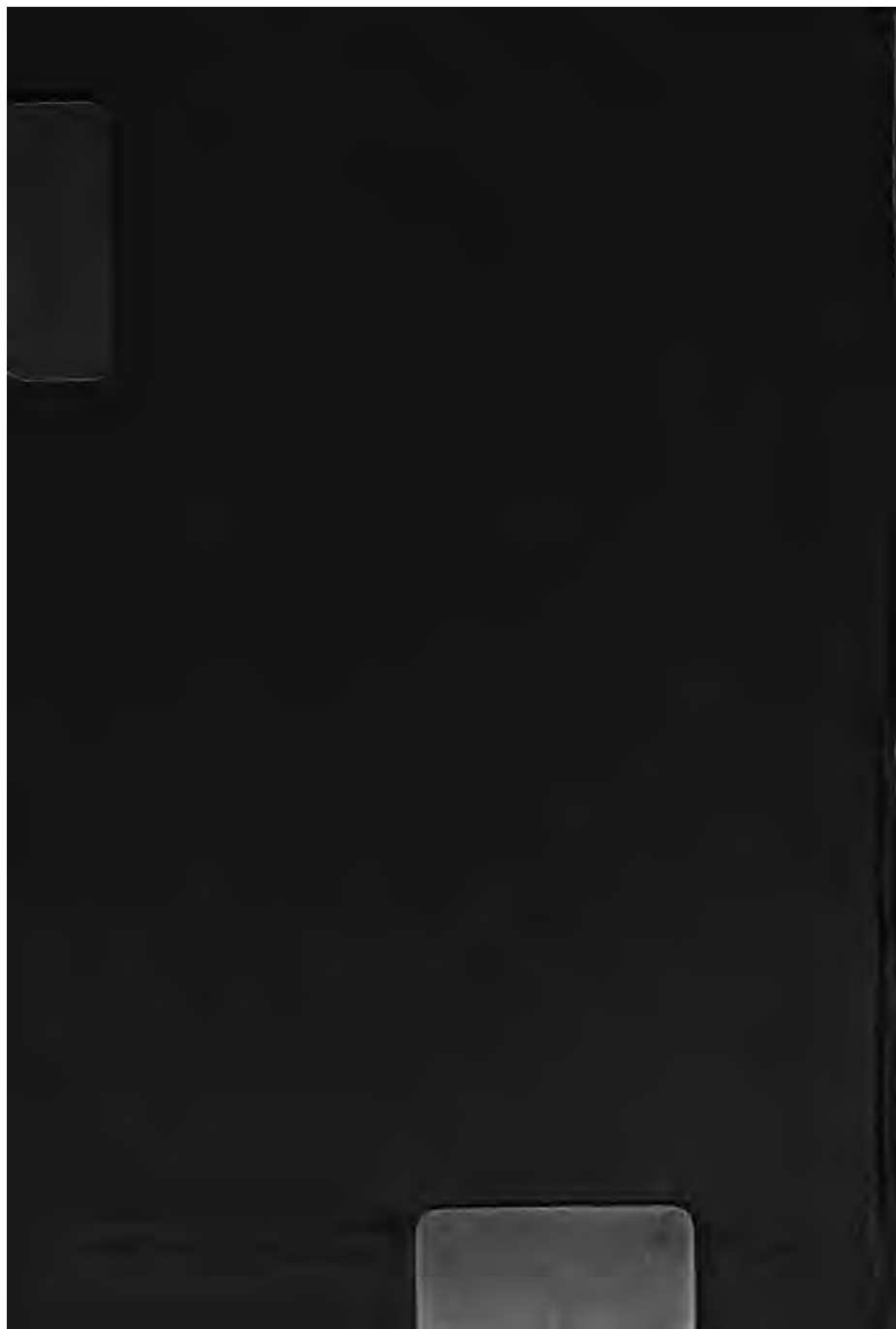
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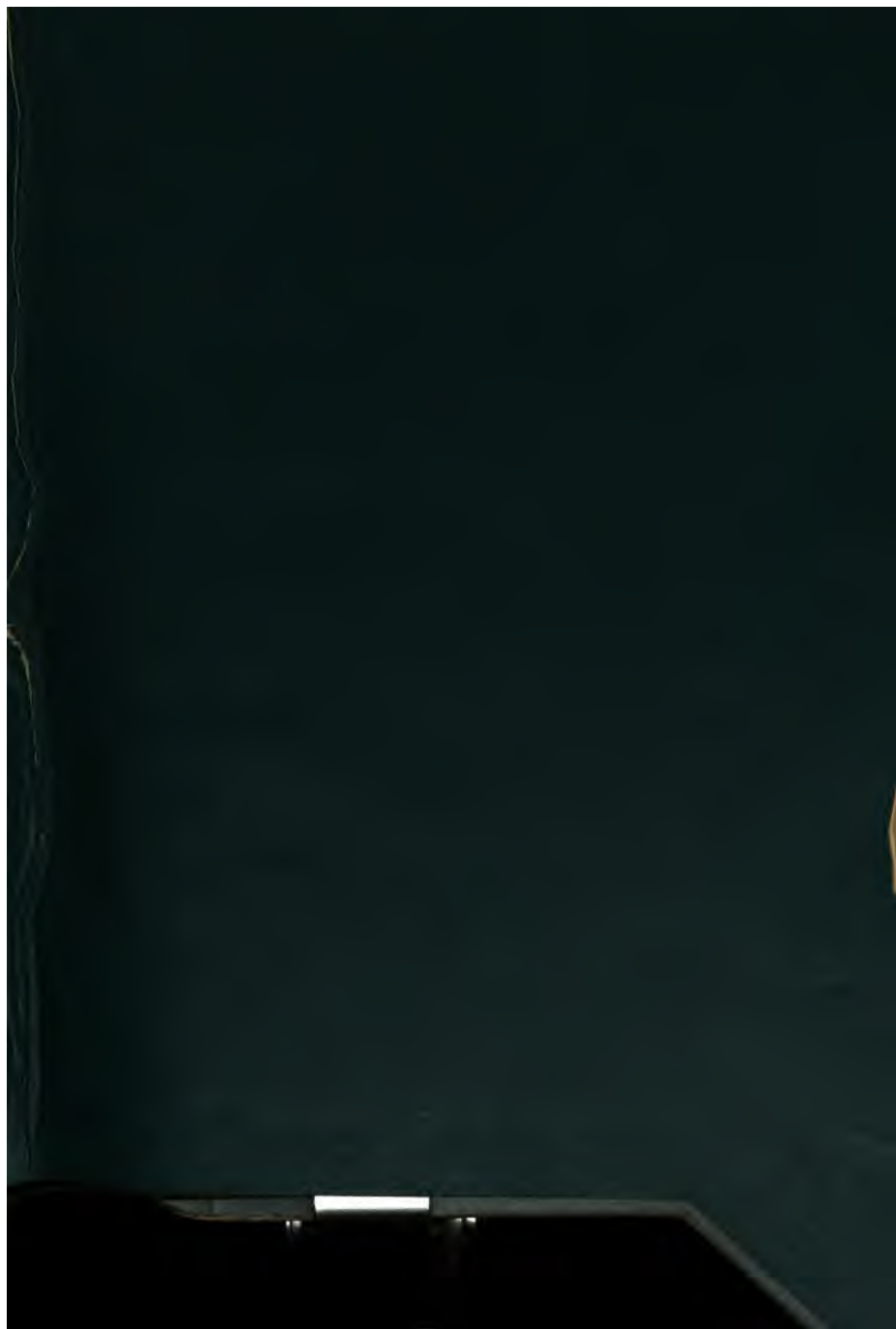
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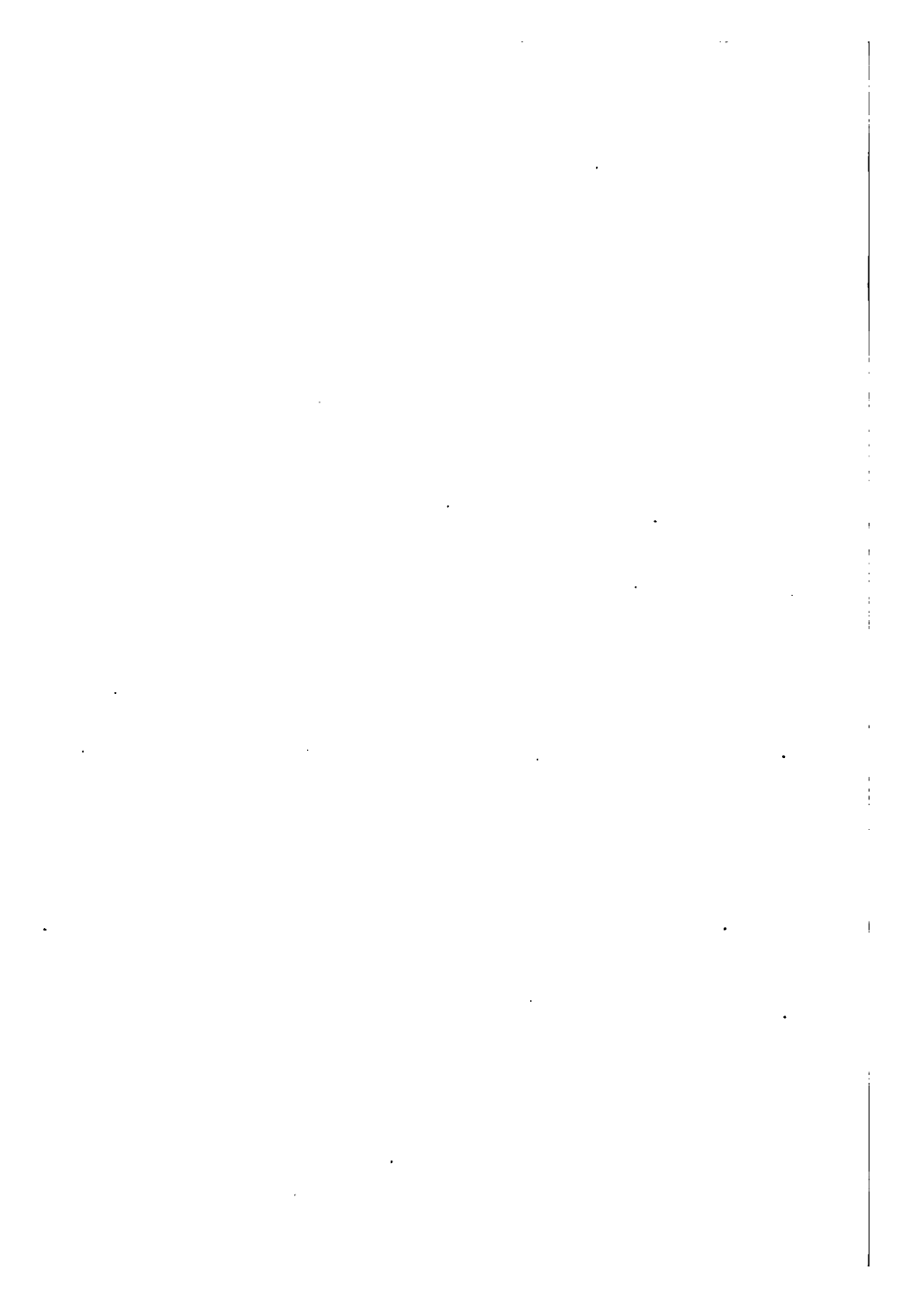
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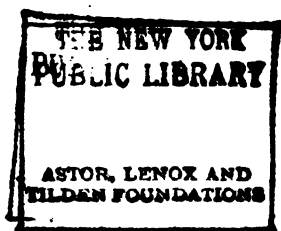
CENTENARY AND JUBILEE CELEBRATIONS.

East Kilbride United Presbyterian Church.

(East Kilbride)
United

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Yours sincerely
James Bonnar. D.D.

United Presbyterian Church. East
Kilbride, Scotland.

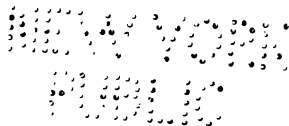
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CENTENARY AND JUBILEE CELEBRATIONS.

East Kilbride United Presbyterian Church.

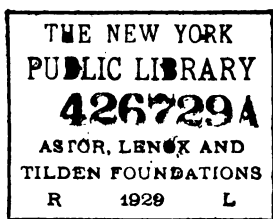
15th, 17th, and 22nd MARCH, 1891.

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ROY W. B.
CLUB
VIA GELU

PREFATORY NOTE.

IT has been thought advisable to state briefly, and by way of preface, the origin and purpose of this little volume. These can be indicated in a very few sentences. Before the Committee, who were charged with the arrangements for the celebration of the Centenary of the Congregation and Jubilee of the Minister, met for the last time, an opinion had freely been expressed, in various quarters, that a Memorial Volume should be published, with reference to those interesting and important events. At their final meeting, the feeling thus manifested was brought formally under notice of the Committee, and they unanimously resolved that effect should be given to the prevalent desire, and appointed a small Committee of their number to carry out the work. It has, unfortunately, been found impracticable to secure, for publication, much that would have enhanced the value of the book—notably the discourses of the Rev. Dr. Drummond and of the Rev. Mr. Smith; but probably enough has been obtained to satisfy the requirements of Members of the Congregation and their Friends. The purpose of the book will, in great measure, be realized, if it foster, in former Members and Friends of the Congregation, the kindly interest in its welfare so recently and so generously shewn, and if it strengthen

the sacred ties which bind them to the old Church and Parish. But it will not be fully realized unless it deepen the brotherly sympathy between Minister and people, quicken the interest of all in every department of the Church's work, and stimulate them to renewed effort in humble and devoted Christian service. It is in hope of such results the work is issued, and with the prayer that the Great King and Head of the Church may prosper it in its mission.

G. C.

EAST KILBRIDE,

November, 1891.



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SONNET.

(*Jubilee of the* REV. JAMES BONNAR, D.D., *March, 1891.*)

WE hail this morn, so fraught with mem'ries dear,
And her fair bower, blest Gratulation leaves,
Laden with loving-kindness, as with sheaves,
From Plenty's storehouse in the autumn sere.
Full fifty years of patient work for God
Have sped since he within yon fane began
To preach the Gospel's glorious truths to man—
To guide believers in the heavenly road.
Such noble toil bids purest raptures rise,
And grateful hearts with sacred gladness glow,
While love, and reverence, spontaneous flow,
Like sister rills, 'neath honour's cloudless skies.
Faith, virtue, duty, bid us hail this morn,
And honour one who doth God's fane adorn !

ALEXANDER WATT.

East Kilbride.

CENTENARY AND JUBILEE CELEBRATIONS.

East Kilbride United Presbyterian Church.

REV. JAMES BONNAR, D.D.

THE REV. DR. BONNAR was born at Dunfermline, on October 11th, 1817. Dunfermline, it will be remembered, was the cradle of the Relief Church. Mr. Gillespie, the founder of the Relief body, was minister of the Parish of Carnock, in the immediate neighbourhood of Dunfermline. When he was deposed by the General Assembly of the Established Church for refusing to take part in the violent settlement of a minister, he removed into Dunfermline, and became minister of a Relief Church there. The grandfather of Dr. Bonnar was one of Mr. Gillespie's first elders. He used to tell that the first meetings of the Session were held in his kitchen.

In 1832 Dr. Bonnar entered the University of St. Andrews. Passing through the usual course, he thereafter entered the Relief Divinity Hall in Paisley, under the tuition of the Rev. Dr. Thomson. In the end of 1840 he was licensed by the Relief Presbytery of Edinburgh.

During the year 1841 he was called to Partick; to

Brandon Street, Hamilton; and to East Kilbride. Preferring East Kilbride, he was ordained to that charge by the Presbytery of Hamilton in September, 1841.

The Preses of the Relief Church, East Kilbride, at that time, was Mr. Alexander Johnston, of Chapel-side, an earnest and intelligent dissenter, and deeply interested in the well-being of the Church. The members of Session—Thomas Morton, Thomas Watt, John Orr, William Barr, John Young, John Woodrow, John Wallace—have long since, all of them, passed away, with the single exception of William Leggat, who died within recent memory. The congregation, with the minister, still bear the tribute of earnest testimony to their faithful services in the eldership.

On 2nd October, 1866, Dr. Bonnar's Semi-Jubilee was celebrated by a soiree in the church, presided over by Mr. John Leggat, preses. He was then presented with a congratulatory address from the congregation, along with a purse of three hundred sovereigns.

Among other labours, Dr. Bonnar published, in the year 1871, "The Great Interregnum: An Exposition of Daniel and the Apocalypse."

In 1885 Dr. Bonnar received the degree of Doctor of Divinity from the University of St. Andrews. "The Rev. James Bonnar," said Professor Mitchell, in proposing him for the degree, "was a distinguished alumnus of the University of St. Andrews, and was the ablest student, during his curriculum, in the Greek and Latin classes." Dr. Bonnar, on the occasion, received a warm congratulatory address from his congregation, with a purse of sovereigns.

A little before this, Dr. Bonnar had the pleasure of entering a handsome new manse, which the liberality of the congregation had provided for him.

In the month of March, 1891, the congregation celebrated at once the Jubilee of their minister and the Centenary of their Church. On this occasion Dr. Bonnar was presented with various congratulatory addresses, and with a deposit receipt for £275, along with Pulpit Robes and handsome Bible, Psalm and Hymn Book. The congregation entertained Dr. Bonnar and the Presbytery of Hamilton to dinner, and a soiree was held in the evening.

Under the ministry of Dr. Bonnar, the following members of the Church have been ordained to the Christian ministry:—Rev. Robert Johnston, now of Lovedale, South Africa; the Rev. John Gilmour, of Burnbank, Hamilton; the Rev. James Allison, of Alexandria; the Rev. David Calderwood, of Sanday, Orkney; the Rev. John Orr (deceased), of Berwick; the Rev. George Crawford, of Govan, and afterwards of Mid-Calder; and the Rev. Robert Wilson, of Linlithgow.



CENTENARY AND JUBILEE CELEBRATIONS.

SABBATH, 15TH MARCH, 1891.

IN connection with the Centenary of East Kilbride United Presbyterian Church, and the Jubilee of the respected pastor, the Rev. James Bonnar, D.D., special services were conducted in the Church, on Sabbath, 15th March, 1891, by the Rev. Dr. Drummond, Belhaven United Presbyterian Church, Glasgow. Notwithstanding the inclement nature of the weather, there were large congregations, both at the morning and evening diets, many strangers from other denominations being present. In the forenoon, preaching from Philemon, 9th verse—"Such an one as Paul the aged,"—Dr. Drummond referred to the double occasion which the congregation was met to celebrate that day. Referring to Dr. Bonnar, he said he was glad to occupy his pulpit, as the son of one Relief minister and the son-in-law of another. His father-in-law (Rev. James French) having been minister in Strathaven, the neighbouring parish, he had from his earliest years been very familiar with the name of the Rev. James Bonnar, of East Kilbride; and as the years rolled on, he had become still more familiar with him as a preacher, scholar, and author.

In the evening, his text was 1 Kings viii. 57. He gave a history of the United Presbyterian body from its origin, and concluded with an appeal to the parents

of the congregation to hold fast by the principles of the Church, and to bring up their children in accordance with them.

TUESDAY, 17TH MARCH.

On Tuesday, religious services were conducted in the Church, by the Rev. John Smith, Broughton Place United Presbyterian Church, Edinburgh. The congregation, which was composed of members of all denominations, was summoned to the service by the ringing of the bell of the Established Church. The preacher took for his text the last clause of the 36th verse of the 18th chapter of St. John,—“But now is my kingdom not from hence,”—and delivered an able and eloquent address thereon.

PUBLIC DINNER.

Immediately after the service in the Church, a dinner was given in the Public Hall, to which over a hundred gentlemen sat down. Mr. John Calderwood, senior elder of the Church, supported by the Rev. George Crawford, occupied the chair; and the croupiers were the Rev. Mr. Trench, Hamilton, and Mr. John Leggat, Hawbank. Among the others present, along with the pastor of the Church, were the Revs. John Downs, Established Church, East Kilbride; John Smith, Edinburgh; Thomas Pearson, Free Church, East Kilbride; and the following members of the United Presbyterian Presbytery of Hamilton:—Revs. John Gilmour, Burnbank; J. R. Fleming, Bellshill; Thomas A. Hugh, Blantyre; T. F. Whillas, Motherwell; R. Robson Cowan, Hallside; P. C. Duncanson, Hamilton; Robert Kerr, Kirkmuirhill; A. W. Carmichael, Motherwell; H. A. Paterson, Stonehouse;

George F. Dewar, Strathaven; James M'Rorie, Strathaven; A. W. Donaldson, Strathaven; and Mr. Harrison (elder), Hamilton. There were also present: Revs. William Steedman, Eaglesham; James Allison, Alexandria; and Robert Wilson, Linlithgow; Messrs. James Warnock, Alexander Calderwood, Hugh Barr, John Dickson, John Watson, John Yeats, James M'Aulay, Thomas M'Aulay, William Barr, James Gilmour, Daniel Gilmour, William Scott, William Stewart, William Bonnar, James D. Bonnar, John Bonnar, James Coats, John Hamilton, Thomas Allan, George Warnock, Dr. C. Anderson Fergus, Matthew Leggat, John Craig, John Baird, David Aitkenhead, Andrew Paterson, Adam Darling, ex-Mayor of Berwick; Dr. Spiers, Bossfield; John Morton, Elmbank; W. B. Crawford, Glasgow; Matthew Riddell, Glasgow; Matthew Leggat, Glasgow; Archibald Lambie, Robert Crawford, Wm. Steven, and Wm. Allison, Eaglesham; Daniel Shields, Glasgow; Thomas Ballantyne, Kirkin-tilloch; Robert Calderwood, Pollokshields; Jasper T. Thom, and William Shaw.

After dinner, purveyed by Mr. Matthew Scott, a number of sentiments were proposed, the first on the list being "The Queen and Royal Family," by the Chairman; which was duly honoured.

The next sentiment was that of "Our Pastor," for which the Chairman was named. The Rev. George Crawford, at the outset, explained that he shared the honour of proposing the sentiments along with Mr. Calderwood. They would understand that for the occasion, the chair, to put it ecclesiastically, was a collegiate charge.

MR. CALDERWOOD said that their pastor, Dr. Bonnar, had come amongst them very young, but with a great reputation as a scholar, which he had fully sustained. He had all along been an ardent student, and they that day received as a congregation the fruit of his deep and earnest research, for he had fed them with "the finest of the wheat." In the Session, they had in Dr. Bonnar a moderator with whom they had no untimely discussion or unseemly differences, and harmony was the result. They looked forward to much profit from him yet, for although he had well filled his Jubilee year, his eye was not dimmed, nor was his natural force as a preacher abated. Indeed, the very reverse was the case, because they thought he preached better every Sabbath, and consequently he was held in the greatest esteem and admiration. Mr. Downs of the Established Church had said to him more than once, "If there is a minister in the Church that is to be respected, that one is Dr. Bonnar." He was worthy of that respect, else he would not hold the position he that day held. He would have liked to have been able to say more on the sentiment, but his right hand friend, Mr. Crawford, would probably make up his deficiency.

The REV. MR. CRAWFORD said there was really no deficiency to make up after that. From the day that Dr. Bonnar had come until now, he had had the perfect respect of his congregation. Dr. Bonnar had come amongst them, as Mr. Calderwood had said, with a great reputation as a scholar. A University reputation did not always count for very much, but, in his case, added to the practical work of the ministry, it counted for a great deal. They were all conscious of the

remarkably fine spirit which Dr. Bonnar had exhibited in his sermons, and the beautiful style which marked him as a profound and classical scholar. They knew of the high esteem in which he was held in the Church, in the Presbytery, and in the district. He well remembered the Rev. Mr. Downs to have said, "If there is a minister in your Church who is respected, it is Dr. Bonnar." No man could have such universal respect without being worthy of it. They were a critical people about East Kilbride, and he was sure if Dr. Bonnar had not been worthy, he would not have held the honourable position he held that day. He also proposed the sentiment of "Our Pastor," which was honoured with enthusiasm.

The REV. DR. BONNAR, in reply, said: Mr. Calderwood and friends,—I desire to return my warmest thanks for the kind sentiments that have now been expressed, and for all your kind wishes on my behalf this day. Let me say here, in a single word, that having the prospect before me this evening of being called to say a good deal more upon the subject of this present occasion, for that reason, and for other obvious reasons, it will not be expedient that I extend my remarks to any great length at this time.

To speak about one's self, friends,—to speak in connection with one's self,—is at all times a delicate matter. Even much more, it is a very difficult matter. It is a very difficult thing to do to much profit or to much purpose. It is a difficult thing to do even with much less and lower matters. But to try to do this in the light of the long receding vista of half-a-century spent amid the experiences,—amid the varied toils and trials

of the Christian ministry,—this, to a sympathetic mind, will present itself as a very arduous work and task indeed. It is a very solemn thing, it is a very affecting thing, to turn over these shadowy leaves in the book of human memory.

Life, friends, we all know well,—life, alike in the natural and in the spiritual light,—is ever a battle. And in the review of this battle, to any one who will try to reproduce and express the experiences of this warfare,—to such an one at the best, that is a pregnant word that speaks in the Book of Revelation, “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

Among them that overcame in the olden time, Jacob, after that long night of wrestling, got a new name,—“Thy name shall be called no more Jacob, but Israel,”—a Prince with God. I think, friends, that among those round the patriarch there would be very few who had any adequate understanding or enlightenment as to the meaning of that new name.

In the light of all this, my friends, a season like this will be a time that, with a strong constraint, will tend to direct and draw the currents of thought rather inwards, into the innermost sphere of self-consciousness and self-communion, and in many various channels. First of all, this will be a season for thankfulness,—deep thankfulness to Him who “daily loadeth us with benefits; who crowneth us with loving-kindness and tender mercies,”—a season for raising our Ebenezer, and acknowledging, “Hitherto hath the Lord helped

us,"—a season for calling upon our soul and all that is within us to bless and magnify His holy name, and to forget not all His benefits.

And with thankfulness this will be a season for humility—deep humility and humiliation before God, in the spirit of that same Jacob—"I am not worthy of the least of all the mercies and of all the truth which Thou hast shewed unto Thy servant." In the spirit of the great Apostle of the Gentiles—"By the grace of God I am what I am."

Withal, in the midst of the circumstances that surround me this day,—in the midst of the many gracious surrounding circumstances, human and divine,—this will be a season for encouragement. He who, in his own place and degree, has felt privileged to say with the Psalmist, in the light of a gracious providence, "Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over,"—he will be well warranted to take into his mouth the word of large encouragement, "Surely goodness and mercy shall follow me all the days of my life."

And altogether, as the concentration and consummation of all these thoughts, this pre-eminently will be a season for self-dedication,—for renewed and redoubled self-dedication. In the fervent spirit, and in the seasonable words of an eminent servant of God who passed away this last year, a great scholar and divine, and a sincere and humble Christian, "The self-dedication of one who lays down at the footstool of God his successes and his failures, his hopes and his fears, his knowledge and his ignorance, his weakness and his

strength, his misgivings and his confidences, all that he is and all that he might be, content to take up thence just what God will give him." Yes, the successes and the failures alike; seeking for all their satisfaction and all their refreshment the deep fountains of grace and truth that are opened in God's Word.

The failures—and what human experience is without its own share and shadow of them—the failures, for their part, repairing to that fountain of consolation that is opened in that pregnant parable of the Labourers in the Vineyard, speaking with that seasonable voice of the eleventh hour, "Go ye also into the vineyard,"—also ye failures,—“and whatsoever is right that shall ye receive.”

And the successes—whatsoever, by the grace of God, they may have been—the successes also, hearkening to that other great voice of the eleventh hour that speaks to all true, earnest workers in that third chapter of the Epistle to the Philippians,—that eleventh hour of a glorious ministry, that eleventh hour, that panting with all the toils and trials of the long thirty years of that apostleship, still pants for higher triumphs in the time that may be remaining. "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God which is in Christ Jesus our Lord."

In conclusion, friends, let me express my deep double sense of gratitude to God for all His direct kindness to me, and, in especial, let me acknowledge, as coming from His gracious hand, the great and exceeding kindness

that He has put into the hearts of all around me on every side. And especially to-day let me record my sense of fervent gratitude to our excellent chairman, Mr. Calderwood, for all his kindness this day, as upon many a former occasion. All the members of the congregation know that Mr. Calderwood, through and through, has been the right hand of the minister and of the Church.

MR. JOHN DICKSON of Castlehill proposed the next sentiment, "To-day's Preacher;" and the REV. MR. SMITH, in reply, expressed his pleasure in being with them that day. He referred to the great pleasure and profit he had had in studying Dr. Bonnar's book, "The Great Interregnum," and considered it an honour to have been asked to East Kilbride on that occasion. It would be a happy memory that he had taken part in the very pleasant services of that memorable day.

MR. W. B. CRAWFORD, in proposing the next sentiment, said: The sentiment which next appears on the programme, and which I have been asked to submit to you, is "The East Kilbride U. P. Church and its Centenary." Before doing so, however, allow me to make a preliminary observation which occurs to me in connection with the whole proceedings of to-day. They consist of three distinct features,—namely, a religious service, this dinner, and an evening soiree—a threefold arrangement. Now, the number three I take to be not only a Scriptural one, but also a peculiarly clerical one. In the arrangements, therefore, I think our ministerial friends who are with us to-day will give the committee credit for being thoroughly orthodox. But in the arrangements I think that there is much more than

this. The three functions of to-day appear to me to represent exactly the three distinctive features of the work of every Christian Church or community. The first, the religious service, represents the spiritual work of a Church; and to it the foremost place must always be given, as has been done to-day. The second, in which we are now engaged, I think represents the material, which is also important, because without material means, or sustenance, no Christian agency can be maintained or carried on. And, last of all, the evening soiree I take to represent the social aspect of Christian work—the bright, free, stimulating, and invigorating-fellowship and communion of those who are co-workers towards a definite and given common end. Altogether, therefore, I take it that the arrangements of to-day have been felicitously and happily conceived. With respect to the sentiment which has been put into my hands, I have somewhat mingled feelings. I presume your committee considered that it would be more appropriate that it should be entrusted to one who was not exactly one of yourselves, but was somewhat of an outsider. Now, while agreeing to propose the sentiment, I am scarcely willing that towards East Kilbride U. P. Church I should be placed in that category. A Church with which my grandfather and my father and mother were so long intimately connected; a Church in which I was baptized, and where I was first admitted to communion; a Church in which I had the honour, for some years, of being an office-bearer; and a Church where, in recent years, I have again had the privilege, during the summer months, of sitting under the able ministrations of Dr. Bonnar, is not a Church to which

I hope I shall ever be considered a stranger, but is one which must always retain a foremost place in my affections and regard. It is, therefore, an unspeakable pleasure to me that I should have the privilege of taking part in the proceedings of this day, which have the two-fold object of doing just honour to Dr. Bonnar, on the completion of so long a period of faithful Christian service in East Kilbride, and of celebrating the founding of the Church and congregation over which he so worthily presides. It is with the latter that my sentiment specially deals, and this takes us back to the year 1791. Very exciting and troublous were the closing years of last century. On every hand there were wars and rumours of war. The great French Revolution, with all its stirring incidents, was raging; every kingdom in Europe was unsettled; and our own country, even under the guidance of some of the ablest statesmen she has ever produced, was gradually drifting into a position which resulted in the famous 22 years' war, which only ended in 1815 at Waterloo. Again, during the earlier years of last century the Reformed Church had been twice seriously in conflict with her own children—the result of which had been the establishment of two dissenting Presbyterian bodies—the Secession Church and the Relief Church, both of which were now assuming considerable importance. It was, therefore, as I have said, in the midst of these exciting times that the founders of the Relief Church in East Kilbride, feeling themselves aggrieved, quietly left the Church of their fathers, and set themselves to the building of a meeting-house of their own. The circumstances were something like these, and I have the less

hesitation in referring to them in presence of my friend, Mr. Downs, because the Established Church has now wisely removed what was then the cause of disaffection, and in these days allows her people the free choice of their own ministers. For some time prior to 1790, the Rev. Matthew Connell had been minister of the Parish of East Kilbride, and in his work he had been assisted by the Rev. David Ure, a man of marked ability, who had evidently gained the affection and esteem of the parishioners. Mr. Ure was not only a minister of the Gospel, but a scientist—and in fact may be described as one of the pioneers in this country of natural science. In 1790, Mr Connell died, and the general expectation and wish of the inhabitants appear to have been that Mr. Ure should be presented by the Crown to the vacant living. Parishioners, however, might propose, but the Crown had the right to dispose; and, as the hands of His Majesty King George were, no doubt, then full of weightier matters of State, he had not, I daresay, time to give attention to the affairs of so insignificant a portion of his dominions as the parish of East Kilbride. At all events, from whatever cause, the wishes of the inhabitants were disregarded, and instead of the living being given to Mr. Ure, it was presented to Mr. French of Carmunnock. As a consequence, a large body of those who had formerly adhered to the Established Church left it, and resolved to attach themselves to the Relief Church. The story of the Secession is very modestly told by Mr. Ure himself. In the admirable history of East Kilbride which he afterwards published, after referring to Mr. Connell's death, he says—"A presentation from the Crown was then pro-

cured for the Rev. Mr. James French of Carmunnock. The disaffected party were very formidable. They left the Church and joined the Relief. A meeting-house was immediately built in the village of Kilbride; and the congregation made choice of the Rev. Mr. Smith for their minister." Not a word, you will observe, is here said about his own disappointment, which, however, his biographer tells us, was very great—thus shewing that he must have been a generous, large-hearted Christian man. Again, if we turn to the records of the Relief Church, we find that, on 2nd March, 1791, "a petition was presented to the Glasgow Relief Presbytery by a large and respectable body of heritors, elders, and heads of families in the parish of East Kilbride, explaining that they were aggrieved by the Law of Patronage, and begging to be received as a forming congregation under the inspection of this Presbytery." In passing, it may be noted that the date of this petition is that on which the great John Wesley died, the centenary of whose death has just been celebrated, and who was the founder of what is now the largest body of Nonconformists in England, and, I think, in America also. The Presbytery unanimously agreed to receive the petitioners, and ministers were appointed to preach to the congregation, beginning on the second Sabbath of March. Among the names of the early founders of the Church we have that of Dick of Turnlaw, some of whose descendants are with us still. These founders must have been men of ability and energy, as in two months from March, 1791,—viz., in May, 1791,—we find that they had not only secured a site for their meeting-house, but the

contract for the work had been let, on the condition that it was to be finished by the following 15th of September. Two years later additional ground was secured, and a manse built thereon. The records of the Church prior to Dr. Bonnar's ministry having been lost, it is not easy to obtain full information as to its early history. The Rev. James Smith was its first minister, having been inducted in 1792. He was pastor for only three years. In 1796, after a short vacancy, he was succeeded by the Rev. John Fergus, then a young man in his 28th year. His ministry extended over a period of about twenty years, he having died in 1816. With this ministry we have still in the congregation an interesting link in the person of his son, Dr. Fergus, a member of Session, who, we regret, is not able to be with us to-day, although we have his son, Dr. Charles A. Fergus. Mr. Fergus was succeeded, in 1816, by the Rev. Robert Cameron, and his pastorate continued for twenty-five years,—viz., to 1841—his own semi-jubilee, and the jubilee year of the congregation. He then resigned his charge and went to America. A grandson of Mr. Cameron is with us to-day. Beyond these facts, not a great deal is known of the first fifty years' history of the congregation. This much, however, is well authenticated, that the congregation was a large and flourishing one—drawing its membership not from the parish alone, but from the surrounding districts, where no Relief congregation existed. I have heard it stated that there were at one time about 900 members, and that, especially on communion and other important occasions, the attendances were very large. I come now to the period of Dr. Bonnar's ministry, which began

in September, 1841—so that this month we are in the very middle of his jubilee year. As was natural in the case of a large congregation, there were many aspirants to the vacant charge. Dr. Bonnar's fame as a scholar and a preacher had, however, preceded him, and, young as he then was, he, like the Roman Emperor of old, came, saw, and conquered. Around the eloquent sermons preached by him in those early days tradition still loves to linger, and I can well remember in my youth hearing glowing descriptions of them from those who had been privileged to listen to them. One of them, I remember, was from the text, "Who is this that cometh from Edom, with dyed garments from Bozrah?" and it was always spoken of as a sermon of moving power and eloquence. I am not sure but that it was to that sermon that we are indebted for Dr. Bonnar's ministry in East Kilbride. Since then Dr. Bonnar's power as a preacher has not waned; and as a pastor, he has, by his kindly sympathy in every phase of human life, endeared himself to all. His work as an author, and the well-merited honour conferred upon him by his *alma mater*, have been already referred to, and I do not dwell further upon them. During Dr. Bonnar's ministry the congregation has prospered. With the growth of population in the surrounding districts, and the consequent establishment of new churches, with the great drain upon country churches by the attraction of the population to large cities, it could not be expected that the membership should remain so high as in earlier years; but still, among country charges, the congregation is an important one. It has not only fairly contributed to the ministry of the United Presbyterian

Church, but it has done much good work within its own borders. In 1866, it fittingly celebrated Dr. Bonnar's semi-jubilee, presenting him with a suitable address, and a handsome testimonial. Two years later, while retaining the old walls and roof of 1791, it entirely re-modelled the interior of the church at a cost of over £800,—all of which was contributed at the time. And again, in 1879, the old manse was sold, and a new and handsome one erected at a cost of close upon £2,000. The stipend has also been raised from £120 to £200, and I am sure that in this respect the maximum has not yet been reached. Such, in rapid outline, is the outer history of the congregation whose centenary we celebrate to-day. I leave it to Mr. Calderwood to supplement my sketch with interesting details, which I know he possesses. Of its inner or spiritual work, the souls which have been saved, and the lives which have been strengthened and beautified under the influence of its various pastorates, I do not here speak. May the congregation long continue to prosper, and may Dr. Bonnar be yet spared for many years to preside over it in holy things! May "peace be within thy walls, and prosperity within thy palaces!" With this sentiment I have much pleasure in coupling the name of Mr. Alexander Calderwood, Session-Clerk. The name of Calderwood has been honourably associated with the congregation during a very long period of its history. Our Chairman of to-day, whom we are all delighted to see presiding over this meeting, has even a longer record than Dr. Bonnar. He was an office-bearer six years prior to Dr. Bonnar's ordination; he has been an elder since 1842, and is now and for some

time past has been the father of the Session. I know of no member of the congregation, either past or present, who has contributed more to its welfare than Mr. Calderwood. He has also given a son to the ministry of the Church, who, we regret, is not with us to-day. Like his father, Mr. Alexander Calderwood has done much good service to the congregation, and I hope that he has yet many years of active Christian work before him. It is, therefore, with the greatest pleasure that I couple his name with this sentiment. I give you the sentiment of the "East Kilbride U. P. Church and its Centenary."

In reply, MR. ALEXANDER CALDERWOOD spoke as follows:—We are very much indebted to our friend, Mr. Crawford, for the good words he has just spoken. Mr. Crawford has on many occasions done good and gratuitous service to our Church, both in a private and in a professional capacity. Although not now a member of our congregation, he and his partner in life have left a memento of his own and his forbears' honourable connection with our Church in the two artistic stained-glass windows that adorn our pulpit wall. The subjects, illustrated with the appropriate mottoes "Clothe the Naked" and "Feed the Hungry," shew that Mr. Crawford and his good lady are not merely speakers of good words, but also doers of good works.

Mr. Crawford has gone very fully into the early history of our Church, and I will endeavour, as far as possible, to refrain from repetition.

The Established Church of East Kilbride has a very interesting ancient history, and we feel as deeply

interested in its history as if we still worshipped within its walls. It was dedicated to Saint Bryde, the lady whose likeness you see portrayed in the central window over the entrance doorway of this hall. The first historical notice of the Church relates to a quarrel in the twelfth century between Roger de Valoins, first Lord of the Manor, and Bishop Jocelyne of Glasgow, which was settled before a full court at Lanark, William the Lion presiding. This Scottish King, though a man of war, seems to have taken a fatherly interest in the Church of East Kilbride. There are also other famous names associated with the Church's early history. Henry Wardlaw, nephew of Cardinal-Bishop Wardlaw of Glasgow, began his career as Rector of Kilbride and Chanter of Glasgow, and rose to be Bishop of St. Andrews and founder of that University,—the University which conferred the degree of Doctor of Divinity on our pastor.

James Beaton, nephew of Cardinal Beaton, was Rector of Kilbride and Chanter of Glasgow Cathedral, and latterly Archbishop of Glasgow.

Thomas Charteris, the fourth minister after the Reformation, was also a horse dealer, and was killed by one of his horses kicking him on the chest, on a Saturday evening, in the churchyard.

John Burnet, the fifth minister after the Reformation, was ejected from his charge in 1662, along with the neighbouring ministers of Mearns, Carmunnock, Cathcart, Eastwood, and Eaglesham. At this time we find that the Laird of Torrance gave a temporary home to Andrew Morton, minister of Carmunnock; and we are glad to know that the sympathies of the present Laird

of Torrance are with us to-day, although he is prevented from being present.

At this time—1666—the Church gave Christopher Strang of Lickprivick, as her martyr. He was a horse-man at Rullion Green, and was taken prisoner and beheaded at Edinburgh.

The people of the parish have always taken a considerable interest in public matters. We have evidence of this in 1689. When the news arrived of the fate of Claverhouse in the battle of Killiecrankie, they rang the famous Church bell so violently that it was cracked.

There was in the Church a succession of able ministers, and things went on smoothly till our own special history begins.

The United Presbyterian Church of East Kilbride, formerly the Relief Church, dates from 1791. The congregation, as many other Relief congregations at the time, took its rise from a desire to obtain relief from what they felt to be an infringement of their Christian rights and privileges in the Church of Scotland as then constituted. Mr. Crawford has already referred to the death of the Rev. David Connell in 1790, and to the disputed presentation of the Rev. James French of Carmunnock. He has also referred to the steps taken by the disaffected party, which resulted in the formation of the Relief Church of East Kilbride. As he has said, they left the Church, resolved to build a place of worship for themselves, and to have a pastor of their own choosing settled over them. They immediately took steps to raise funds and secure a site for this purpose. The result of their efforts was the erection of the building we occupy to this day. The earliest

record of the congregation we have been able to find is from the Minutes of the Relief Presbytery of Glasgow, and is the petition Mr. Crawford has already referred to, when the Presbytery, after deliberation, agreed to receive the petitioners under their inspection. They appointed the Rev. Mr. Kirkwood of Strathaven to preach on the second Sabbath of March, 1791; and in case Mr. Kirkwood was afraid to preach in a tent, the Rev. Mr. Carrick of Hamilton engaged to exchange with him.

On the 9th day of May, 1791, the people met and arranged for letting the building of a Meeting-house, for Divine worship, by voluntary roup, the exposers being the following five heritors:—viz., John Alexander, portioner of Nerston, John Park of Rawhead, John Reid of Castlehill, Andrew Cooper of Lawmoor, and John Jamieson of Bogton. On the afternoon of the same day there was a public gathering in the yard of Robert Hamilton, smith, in Kirkton, when, along with the exposers, there appeared John Scott, judge of the roup; James Knox of Nethershiells, clerk; and Charles Mair, auctioneer, who received the several bids or offers from the undertakers (as contractors were then called). The lowest offer was that of John Cairns, mason, in Milton, brother of James Cairns, portioner, of Milton. The whole work was to be finished against the 15th day of September—being only 99 days, including Sabbaths, from that date. The work was taken off the undertaker's hands on the 21st November, and a receipt given for the full amount on that date.

From the foregoing we notice the stability given to the movement, and the popular and democratic spirit

shewn in the manner of letting the work. With great heartiness the people gratuitously carted all the material long distances, at their busiest time of the year. The whole cost was £900—a very modest sum, considering there were 913 sittings.

In the beginning of 1792 the congregation took steps to get a minister, and at the meeting of Presbytery in February, a call was presented in favour of the Rev. James Smith, from East Campbell Street, Glasgow. He was ordained our first minister on 12th June, 1792, Robert Baird being Preses at this time. We may here state that John Alexander of Nerston was the first Preses of the Relief Church, he having held that office from its origin till Robert Baird's appointment. Mr. Smith's pastoral relation here was dissolved on 7th May, 1795. He was translated to South College Street Church, Edinburgh, where he died in 1830. Our second pastor was the Rev. John Fergus, who was ordained on 14th July, 1796, and died on 22nd April, 1816. There are some parishioners still living who remember his funeral. Of Mr. Fergus it is said, that to the aged and sick he had an acceptableness of speech that few could equal, and that he devoted himself assiduously to the duties of his sacred office. Our third pastor, the Rev. Robert Cameron, Relief Minister at Castle-Douglas, was inducted here on 17th July, 1817. He is remembered as a very active, popular, and obliging man, and the founder of the Congregational Library, which contained about 1,600 volumes. During his ministry the congregation gave to the Church the Rev. William Barr, brother of our oldest Manager, and uncle of our present Preses, and who was latterly called to Jed-

burgh,—one of the three Churches which formed the first Relief Presbytery. Mr. Cameron's pastoral relation was closed on 24th January, 1841. Our present pastor, Dr. Bonnar, was ordained on 28th September, 1841. It is a remarkable circumstance that already, during his ministry, as many as seven members have become ministers. On the 13th of May, 1847, the union of the Relief and Secession Churches was consummated, and the congregation, without changing its principles, changed its name to the United Presbyterian Church of East Kilbride. We have in Dr. Bonnar and our chairman the two representatives from the congregation on that interesting occasion, 44 years ago,—and when the time is ripe we shall again be ready to further assist in gathering together the scattered fragments of our Scottish Presbyterian Church. While strongly and conscientiously attached to the Voluntary principles which have hitherto distinguished the Church of Gillespie and the Erskines, we endeavour to act an amicable and charitable part to other congregations alongside who may not altogether endorse such principles. As a practical instance of this, we have on two occasions accommodated the congregation of the Parish Church in our building, first in 1838, when their church was re-roofed, and again in 1867, when it was re-seated. They, in return, after the first occasion, presented us with the clock set in the front of our gallery, bearing the following inscription:—"Presented to the Relief Congregation in East Kilbride by members of the Parish Church, in token of gratitude for the use of their place of worship while their own was under repair, 1839." Immediately after the second, they gave us the

use of their church while ours was being renewed internally.

Our Church has now reached the venerable age of 100 years, and of it there are many happy memories and associations; but we hope it has much more to recommend it than its old age, or the number, wealth, or worldly respectability of its members. Of our work it does not become me to speak. We prefer others to pass their judgment on it. We seek to live in love and peace, knowing that the God of love and peace will be with us; but we would fain hope our labour has not been in vain in the Lord. We confess many shortcomings and failures, but we seek to transmit to successors more worthy than we are the faith and freedom we now enjoy through the willing and hearty sacrifices of those who have gone before us.

Commemoration services, like those we are observing to-day and on Sabbath last, are good things. They set up the stone anew, and say, "Hitherto hath the Lord helped." And although we are not to observe days and months and times and years superstitiously, still there are certain points on our way, eminences from which we can properly and to profit review the past, give thanks, and take fresh courage.

It is exceedingly gratifying and encouraging to the congregation to see so many friends present, both lay and clerical, of our own denomination, and, particularly, those of other churches; and it shall be our endeavour at all times, and as far as possible, to reciprocate the good feeling manifested by their presence here to-day.

In name of the congregation, I beg to thank you, Mr. Crawford, for the kind way you have spoken to this

sentiment, and all of you for the hearty way you have responded to it.

"The Presbytery of Hamilton" was then proposed by the Rev. Mr. Crawford, who expressed the indebtedness of the congregation to the ministers for the kindness shewn them. He coupled the sentiment with the name of the Rev. Mr. Trench, the excellent personal friend of every congregation in the Presbytery.

MR. TRENCH, replying, said—When the Presbytery took part in such dinners it was generally in connection with the coming or going of a minister. They were not met that day, however, to welcome a new comer, nor to convey their good wishes to one who was departing; but rather were they met to do honour to one to whom honour was due—who had all but completed a half-century of faithful ministerial service in his present sphere. As Mr. Crawford had mentioned, Dr. Bonnar had been a member of the Presbytery since it had an existence. When the United Presbyterian Presbytery of Hamilton was constituted, after the union of the Secession and Relief Churches in 1847, it consisted of thirteen congregations and thirteen ministers. Only four of these ministers were now alive,—viz., Mr. Wilson, Bellshill, and Mr. Inglis, Hamilton, both of whom had passed their jubilee; Dr. Bonnar, whose jubilee was being celebrated that day, and Mr. Paterson, Stonehouse, whose jubilee was to be celebrated in the course of the present year. It was as much a gratification to their brethren in the Presbytery as to their congregations that Dr. Bonnar and Mr. Paterson continued so vigorous and juvenile looking. The Hamilton Presbytery of to-day was about a-half



larger than the original Presbytery of 1847. There were good men and true in it then, of whom the survivors might be taken as a sample, and there were good men and true in it now, who, according to their light, did their best to keep the Church and the world right. He thanked them on behalf of the Presbytery for recognising them on that most interesting occasion.

MR. RIDDELL, Glasgow, said—It is with more than ordinary pleasure that I rise to propose the next sentiment on the list—"The Manse Family." We have already acknowledged, in the previous sentiments, the good work done during the last fifty years by Dr. Bonnar in the Church, in the Presbytery, and in the Parish; and surely no less worthy of recognition on this auspicious occasion is the esteem and honour in which he has ever been held as husband and father in the home life of the U. P. Manse.

Happy in his early choice, his partner in life has been, through all these years, a wise and judicious wife, and a fond and affectionate mother; and our wish and prayer is, that still for many years she may be spared to Dr. Bonnar, and their family, the comfort and joy of the Manse home.

If the parish is blessed beyond all computation in which the Church is a living Church of Christ, then doubly blessed is it when, in addition, the Manse life is pure and gentle, and of good repute; and such, we all know, has been the home life of the U. P. Manse.

It has been truly said that "Fierce is the light that beats on a throne;" and as truly may this be said of every Manse home in our country. The tone and

bent of the Manse family life may be likened to a city set on a hill, which cannot be hid; the silent influence which radiates from its walls becomes a power for good or evil, such as the family life of no other home in the parish can exert; and who can tell the influence for good in the Church and throughout the parish that has been year by year flowing out of the beautiful, quiet, Christian home life of the Bonnar family?

It is something to be thankful for that the children of the Manse—the three stalwart sons and two loving daughters—have been, in the good providence of God, spared to take part in to-day's Jubilee services and celebration; and it must be comforting to Dr. and Mrs. Bonnar, as it is delightful to us all, to see their sons in the honourable and successful positions in life to which they have attained. These sons are a credit to their early Manse training, and promise in the coming years to do honourable service in the world, and to hand down the family name bright and untarnished to the next generation.

It is interesting to know that we have with us to-day representatives of the two previous Manse families; and we desire to remember them and the families they represent in to-day's rejoicings, and to wish them all health and happiness in the coming years. We are also glad to see with us to-day the youngest son of the Manse, who has come specially, if not from the ends of the earth, at least from under the shadow of the Sierras, to be present at his father's Jubilee.

Early in my residence in East Kilbride I acquired a strong feeling of personal liking and friendship for the Manse family—a liking shared by all who know them—

and this was strengthened and confirmed during the many years I was privileged to be a member of the Church. I could easily enlarge on so genial a subject, but will desist. I would only further express a wish that the Manse family—father, mother, sons, and daughters—may be long spared to each other; that for many years to come the gentle and winsome influence of the Manse home may be a purifying and ennobling power in the Church and in the parish; and that the sons and daughters may carry with them through life, wherever their lot is cast, the memory and fragrance of their early Manse training.

With these few imperfect remarks I would now ask you to respond to the sentiment—"The Manse Family."

MR. WILLIAM BONNAR, in replying, said—On behalf of the members of the Manse family, I have to thank you, sir, very much for the exceedingly kind way in which you have just spoken of them; and you, gentlemen, for the cordial manner in which Mr. Riddell's remarks have been received by you.

Mr. Riddell has somewhat anticipated me in referring to an incident which, I am sure, will be of considerable interest to many of you,—namely, that in replying to this sentiment I have the honour of representing the members of no fewer than three of the families who have occupied the U. P. Manse; this connection carrying us back into the end of last century.

I may remind you that one of the incidents of the ancient Jubilee celebration was the return of all the wanderers to their native homes; and I can assure you that it has added greatly to our pleasure in this celebra-

tion, that even a distance of some six thousand miles has not prevented the Manse family being re-united.

The Manse family have had many varied manifestations of kindness to express their thanks for in the past; and I may say, in especial connection with this name of the Manse family, that they have again this day to acknowledge the great kindness of the congregation in providing them with a new Manse—so handsome, and so comfortable.

Mr. Riddell has also, in a very genial manner, referred to the pleasant relationship which has always existed between the Manse family and the congregation. Well, I do not know that I could express a better wish for any country Manse family than that their experience in this respect should be as pleasant and as happy as has been that of the Manse family which I particularly represent; and in that connection I desire, from my heart, to reciprocate the sentiments which Mr. Riddell has expressed in regard of all the kindly relations subsisting between the Manse family and the congregation. May these feelings prevail and increase till the final close of their relationship and intercourse!

In giving "Ministers of other Denominations," MR. WM. SCOTT of Greenhills, said—There has always been the greatest good feeling between the three denominations in East Kilbride; and the presence of Mr. Downs and Mr. Pearson with us to-day is a great pleasure to us of the United Presbyterian Church. It is all the more so, because I know it exhibits not only their respect and esteem for Dr. Bonnar himself, but also the brotherly kindness and sympathy which actuates all their movements in everything which relates to the

welfare of the parish. For some years I have had the pleasure of being associated with these gentlemen in the oversight of education in the parish, and in that respect also I have always found them able, zealous, and earnest in the performance of duty. I have, therefore, much pleasure in asking you to honour this sentiment, coupled with the names of the Rev. John Downs and the Rev. Thomas Pearson.

The REV. MR. DOWNS, Established Church, East Kilbride, in reply, remarked—Of “other denominations,” there were too many. The multiplicity of sects, besides marring the outward symmetry of the Church, was in several ways prejudicial to its interests. These sects were probably, at least in part, the outcome of Scottish idiosyncrasy. But be that as it may, the spirit of the times was rapidly changing toward greater charity and mutual forbearance. He trusted that their present festive gathering, comprising the main branches of the Presbyterian Church, was a happy omen of a coming day when there would be a union of divided elements—a great Christian federation which would embrace the vast majority of the people of Scotland.

He went on to say, referring to the Jubilee celebration, that he had come there that day on the kind and courteous invitation of the committee of management, and he need hardly assure them that he had come with the most hearty good will. He yielded to no one in his admiration of the high character and eminent abilities of his venerable friend, their beloved pastor. For the space of two generations he had gone out and in among the people of this parish, a living epistle of the Christian life. He (the speaker) had

been for the last twenty-one years associated with Dr. Bonnar as a colleague in the ministry, if he would permit him to say so, and as time wore on he was strengthened in the conviction that he was a man of singular integrity—a true man, and a good man through and through. His influence, exerted unpretentiously and noiselessly, had reached all classes of the community, and that influence would be felt long after his removal to the higher ministry above—and might God grant that that day be yet far distant.

The REV. MR. PEARSON, Free Church, East Kilbride, also replied, and said,—I do not know that it is necessary for me to say much in addition to what has been already well said by my friend, Mr. Downs. Allow me, just in a word, to offer my warm congratulations to the United Presbyterian congregation in connection with so remarkable an event in their history as this centenary is. During the long period of a hundred years a noble testimony has been borne for Christ, and my prayer is that those who now compose the membership may be stimulated by the occurrence of this auspicious epoch in their Church's history to attempt still greater things for Christ. Allow me also, as the minister of the Free Church, and as representing the Free Church congregation, to express our affectionate regard for the venerable old man whose Jubilee is being celebrated to-day. We all hold Dr. Bonnar in high esteem, and our prayer is that he may be long spared yet to go out and in amongst us, and that the last years of a long, useful, and honoured life may be the happiest and best of his history.

MR. JAS. WARNOCK, in giving "Ministers who have

gone forth from this Congregation," said,—I believe there was only one during the first half of the Church's existence who joined the ministry, and that one was the late Mr. Barr of Jedburgh,—a name well remembered as that of a preacher of very high standing, and as a pastor very greatly respected by his own congregation, and, I believe, deservedly so. But the latter half of these 100 years has produced a Johnston, an Allison, a Gilmour, a Calderwood, a Crawford, an Orr, a Wilson; all honoured names in the parish of East Kilbride—all men of superior ability. I am sure it is the wish and hope of us all here present that each one of them now living may be spared to enjoy similar honours to those now being conferred on Dr. Bonnar, the respected minister of our congregation; and when their work-day is over, may each one of them receive the higher and nobler commendation, even that of "Well done, good and faithful servant!"

REV. ROBERT WILSON, Linlithgow, replied,—Mr. Chairman and Gentlemen—I have much pleasure in responding to this sentiment, the sentiment of "The Ministers who have gone forth from the Congregation." As we have heard, no less than seven have gone forth from Dr. Bonnar's congregation. I have no statistics to go upon, but this is surely a large number under the ministry of one man. Of course the value of the work of these, whom we may call the spiritual sons of Dr. Bonnar, does not depend upon their number. The *quality* of their work has to be taken into consideration. On this subject, gentlemen, seeing I am one of them, you will excuse me from enlarging. I cannot boast of personal acquaintance with more than a few of the min-

isters who have gone forth from the congregation, nor can I tell the reasons which induced them to take that step. These were probably various, but I am surely warranted in supposing that the personal influence and teaching of the minister had something to do with that result. I for one can testify to the high ability which characterized all Dr. Bonnar's pulpit ministrations—ability so high that I sometimes wonder our ambition to preach was not quenched with it before us. I also testify to his invariable kindness and courtesy. I esteem it a privilege to be permitted to take part in doing honour to him to whom honour is due, for I feel that in honouring Dr. Bonnar, we are reflecting honour on ourselves.

As one of the ministers who have gone forth from the congregation, and in the name of all, allow me to express our deep regard for Dr. Bonnar, whom, as a man and a minister, it is impossible not to esteem. We trust he will be long spared to labour in the Master's service for the spiritual benefit of many. We congratulate him on the expressions of regard and grateful acknowledgment he is this day receiving. These, I think, betoken a kindly, right-hearted feeling towards him, give evidence that his work in times past has not been in vain and unappreciated, and give him stimulus and encouragement for the future. I thank you all for the manner in which you have received this sentiment.

MR. JOHN HAMILTON, in giving "Friends and Former Members," said they were glad to see so many round the tables. It shewed that they were sympathizing in the work.

MR. JOHN MORTON, Elmbank, in reply, said—Owing

to the absence of a much respected former member of the congregation, I have been called upon unexpectedly to respond to the sentiment proposed by Mr. Hamilton. Though not a member of the congregation, I have very great pleasure in being here as a friend, and that pleasure is enhanced by the esteem and regard I have for your venerable minister. Dr. Bonnar has been a near neighbour of mine for a number of years, and I can assure you that he has been an excellent neighbour. I think that the strangers here to-day must have been impressed with the fine feeling which exists in East Kilbride among the different denominations. An indication of this has just been given in the words spoken by Mr. Downs and Mr. Pearson. After all, this is just what ought to be. And it is highly desirable that this spirit of unity should prevail more and more among us. Among the many good things that are likely to flow from the interesting event of to-day, nothing, surely, can surpass in importance the development of this spirit in our midst. May we, therefore, as Christians, cultivate it more; and in the common work which lies to our hand let us stand shoulder to shoulder.

“The Chairman and Croupiers” was given by MR. GEORGE WARNOCK, who said, that although it was the last sentiment on the list, he considered it very far from being the least—as in Mr. Calderwood, the Rev. Mr. Trench, and Mr. Leggat, they had three gentlemen of whom they had every reason to be proud, and in whose footsteps they might very well follow. The sentiment was cordially honoured, and the party thereafter separated.

THE SOIREE AND PRESENTATIONS.

IN connection with the double event, a soiree was held in the Public Hall in the evening. There was a large attendance, the hall being crowded in every part. Mr. William Barr, preses of the congregation, presided, and amongst those who accompanied him to the platform were:—

Rev. Dr. Bonnar; Mrs. Bonnar; Mrs. William Bonnar; the Misses Darling; Mrs. James Bonnar; Rev. H. A. Paterson, Stonehouse; Rev. John Gilmour, Burnbank; Rev. Wm. Steedman, Eaglesham; Rev. T. S. Trench, Hamilton; Rev. James Allison, Alexandria; Rev. Thomas Pearson, East Kilbride Free Church; Rev. Robt. Wilson, Linlithgow; Rev. George Crawford, East Kilbride; Mr. Adam Darling, ex-Mayor of Berwick; Mr. W. B. Crawford, writer, Glasgow; Messrs. John Morton, Elmbank, East Kilbride; John Leggat, East Kilbride; James Bonnar, Greenock; Alexander Calderwood, East Kilbride; William, James, and John Bonnar; James M'Aulay; Thomas M'Aulay; Wm. Stewart; Matthew Riddell, Glasgow; James Gilmour; Robert Calderwood; Wm. Harrison, Hamilton; and Alexander Bonnar, Dunfermline.

REV. MR. PEARSON having asked a blessing, a sumptuous tea was provided; after which

The CHAIRMAN introduced the proceedings; in doing which he reminded the audience that the gathering

was so large, and the work to be got through so great, that his duty would be more in the line of conducting the proceedings, than in initiating them.

The REV. WILLIAM STEEDMAN, Eaglesham U. P. Church, said he had come to shew his respect and esteem for his venerable neighbour, Dr. Bonnar. Since he came to Eaglesham, Dr. Bonnar had been the minister with whom he had most intercourse, and who had at all times given him good advice when he sought it. He was glad to see Dr. Bonnar there, his eye not dim, nor his natural force abated, and as he looked at him he felt inclined to say, "O king, live for ever!"

The REV. MR. GILMOUR, in name of the Presbytery of Hamilton, presented Dr. Bonnar with a beautifully illuminated address, bound in morocco. In doing so, he said he had come there to rejoice with them on that great occasion, and to take some small part in giving honour—as had been frequently said that day—to whom honour was due. He had the greatest pleasure in handing over, in name of the Presbytery, the address which he held in his hand, and in which Dr. Bonnar would find the unanimous and most cordial congratulations of the Presbytery, and their earnest prayer that he might long be continued in the position of distinction and usefulness which he now enjoyed. He did not require to say in Kilbride that Dr. Bonnar was one of the most distinguished members of the Hamilton Presbytery. It was well known that when Dr. Bonnar was a student, amongst his fellow-students he was *facile princeps*; and his reputation as a probationer was so great that he had very soon to consider

the claims of quite a crowd of simultaneous calls. Indeed, the fame of Dr. Bonnar as a preacher was so far spread that one scarcely required to hear him in order to conscientiously vote for him. A member of the Kilbride church, who had gone to his rest well-nigh fifty years ago, said, when Dr. Bonnar came to the parish, "I have not heard Mr. Bonnar, but I am for him;" and on the night of the moderation he went and recorded his vote for the young celebrated preacher. The Presbytery is proud of Dr. Bonnar—proud of the position he occupies at this stage of his ministry, standing as he does so high, both as a preacher and an author. Indeed, they believed, as a Presbytery, that Dr. Bonnar stands in the front rank, not only in his own Church, but in all other Churches. He would simply add, that the Presbytery was never in a better mood, and never better able to do good and thorough work than when he was present. He had always something fresh to say, and the wisdom of his counsel was welcomed by them all; but he might read the address, and let it speak for itself. He had very great pleasure in handing it to him in name of the Presbytery.

The address was as follows:—

DEAR BROTHER,—We, the Ministers of the Hamilton Presbytery, desire to offer you our warmest congratulations on the attainment of your jubilee as minister of East Kilbride United Presbyterian Church, and to express our good wishes for you at this stage of your life-work.

In doing so, we would recognise the hand of a gracious God in sparing you so long in active service,

and in enabling you to consecrate the talents and graces bestowed upon you to His glory in the ministry of the Gospel.

We admire your high-toned Christian character, your brotherly courtesy, your ripe scholarship, your preaching powers, your wisdom in counsel, readiness in debate, and, withal, your unaffected modesty.

It was cause of rejoicing to us when your *Alma Mater*, in recognition of your distinguished career as a student, your devoted labours as a minister, and your eminence as an author, conferred upon you the degree of Doctor in Divinity.

And it is matter of deep gratitude that, after devoting your strength to the Master's service, for the long period of fifty years, your congregation at this day is so devotedly attached to your ministrations, and that your natural force is not abated.

We devoutly hope that you will still have a goodly period of active ministerial usefulness in store for you, and that we may enjoy for some years to come the privilege of brotherly-fellowship with you, and co-operation in all Presbyterian work; and we earnestly pray, that when you have finished your course with joy, you may hear the Master's approving welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Signed in name, and on behalf of the Presbytery—

JOHN GILMOUR,
Moderator.

THOMAS S. TRENCH,
Clerk.

DR. BONNAR, in reply, said,—Mr. Gilmour, I desire to express my heartfelt thanks for the kind and brotherly address that, as Moderator of the Presbytery, you have now presented to me. The address, let me say, comes assuredly no less pleasantly to me,—and when I speak of myself, I know that I feel warranted in speaking in the name of the East Kilbride congregation,—that it comes through your hands, a well-trying friend of the minister, and a worthy son and representative of this Church.

There are, you will readily believe, many special relative thoughts that the strain of your address wakes in my mind, and you will sympathize with me when I say that the foremost of these thoughts is the thought of change,—the thought of change going hand-in-hand with the thought of that which does not change, which is the same yesterday, to-day, and for ever.

This association recalls impressively to my remembrance a passage, an incident in the life of a famous countryman of our own, the great Scottish painter, Sir David Wilkie. Sir David Wilkie at one time went to Spain, to visit some of the famous Picture Galleries. On one occasion he went to see some fine pictures in a monastery. He was hospitably entertained by the monks in a large dining-hall that was hung round with a series of pictures of scenes out of the Bible. Sir David entered into conversation with one of the elder brothers in the monastery, and among other things he made the remark to him, that in the course of his lengthened abode in the house he must have seen many changes round the table where they were sitting. "Yes," said the old monk, "I have seen so

many changes here, that when I look round the faces at the table, and then look up to the faces in these Bible pictures, I sometimes forget which are the real living faces; for the faces around the table have been flitting away like so many shadows, and the faces in the pictures seem to be the only things that abide."

My friends, this is a solemn lesson to us all, members and ministers of the churches here, who, just during these recent weeks since the New-Year, have been called, in our own neighbourhood, in our respective congregations, to listen to the voice of so many solemn admonitions. And we, especially in the Presbytery, have been called to mourn the departure of one, an old friend, Dr. Alexander MacLeod, formerly of Strathaven, more recently of Glasgow and Birkenhead, who was so much esteemed and beloved by all who knew him.

The voice that spoke of old is speaking to us this day, "All flesh is as grass, and all the glory of man as the flower of grass."

"And false the light on Glory's plume,
Like fading hues of even;
And Love, and Hope, and Beauty's bloom,
Are blossoms gathered for the Tomb.
There's nothing true but Heaven."

May God give to us all, ministers and members of our churches, grace to lay these things to heart, and to lay up treasure in heaven!

The CHAIRMAN then, in name of the Congregation, presented Dr. Bonnar with a deposit receipt and a beautifully illuminated address, in morocco, by Messrs. Mathieson & Erskine. In doing so he said,—

I do not know if I can adequately give expression to the trust committed to me by your congregation, in handing over to you the testimonials we deem it a pleasure and privilege to present you with on this occasion. Perhaps it would be better simply to read the illuminated address, but the committee consider that would not be doing my duty.

I will therefore make a few remarks on the why and wherefore of this day's meetings, and the voluntary character of the testimonial. There are two reasons why we are holding these meetings. One of the reasons why is, because we, as a congregation, have become centenarians. Our congregation has now been in existence for a hundred years. Is not this great cause for gratitude to Almighty God, whom our forefathers and we have worshipped in that old but substantial edifice for so long? Why, we are all proud to be connected with a church which the exigencies of time and circumstances raised into an active institution for the furtherance of Christ's kingdom. And should not the fact that our Church has been engaged in the common struggle of all Christian Churches to stem the tide of sin for a century now, and to build up a Christian Church, nerve us on to further and more decided and sustained action in the future, fighting ourselves, and seeking others to fight with us the good fight of faith, and resting not satisfied till "the kingdoms of this world are become the kingdoms of our Lord and of His Christ?"

Another reason why we are holding these meetings, and the one more particularly that we have to do with for the moment, is because you, sir, in the pro-

vidence of God, have been spared, and privileged to see and enjoy your year of jubilee in the ministry of the Word. While the lengthening of your days beyond the allotted span of threescore years and ten, is a source of gratification to you, need I say we are all rejoiced to have you in our midst this evening, fresh and vigorous, and with your talents unimpaired.

And now, as to the wherefore of this meeting, and all the preliminaries that have led up to it. It is just because we wish to do honour to one to whom honour is due. We have been looking forward to this eventful period in your life, and in our history as a congregation, with deep interest, and have, with a will and an energy begotten of respect for you, determined to make this a red-letter day in your history and memory. How far we have succeeded, the testimonials to be presented, and the very large audience to greet you to-night, sufficiently testify. As far back as June of last year, at our annual congregational meeting, we unanimously resolved to celebrate your jubilee, and the centenary of our congregation; and the general wish was to combine the two important events when the centenary came round in March. Although it postponed for some months the celebration of your jubilee, in this desire of the congregation you cordially concurred. Everything since undertaken has been gone into with zeal, and carried out with unanimity of purpose and desire.

It is well that you should know the spirit with which we have been actuated, and it is better still that you should be fully aware of how the gifts I am honoured in presenting at this time are the free-will

offerings of the donors. Indeed, the great feature of this testimonial is its voluntary character. I would like to emphasize this phase of it, because, in my estimation, it adds immensely to the value of a gift when it is known there were no solicitations made for subscriptions. I am rejoiced to tell you, that further than reading from the pulpit on two consecutive Sabbaths, when you were away on holidays, a general intimation as to what had been resolved upon at our Annual Meeting, and that five or six sheets were lying in certain places open for subscriptions, nothing else was done so far as the congregation was concerned. Of course we could not but make known what was under contemplation to late members who resided at a distance, and this we did by circular, simply announcing the interesting events about to be celebrated, and what we, as a congregation, had resolved on doing. We sent no intimations beyond that; but many of your admirers, notwithstanding, in the district around, and further afield, on hearing of our proposal, freely and liberally subscribed to this testimonial; and I am pleased to say that the result of all has been a total money-gift of £275.

Another most estimable result has been to find that you are held in highest esteem, not only by former members and old friends, but by the residents in the districts around. I might appropriately read the letters of subscribers from a distance, to shew the respect in which you are held, if time would permit, but suffice it to say, that one and all made kindly reference to you, and conveyed best wishes for your future welfare, and continued prosperity in your good work.

And this, let me assure you, is the sentiment of all of us.

He then read the address from the congregation, which was in the following terms:—

REV. AND DEAR DOCTOR BONNAR,—In offering our congratulations on this interesting occasion, we desire, as is most meet, to acknowledge the goodness of Almighty God, in bringing you to see our Centenary as a congregation, and the Jubilee year of your own ministry.

Very rarely is it given to men to spend so many years in the work of an ordained minister of the Gospel of Christ, and it is still more rare to find the work of a lifetime bestowed on a single charge. When, with other spheres of labour open to you, you determined to cast in your lot with us, and were settled here in the autumn of 1841, it was probably with no thought or anticipation of spending amongst us the autumn of your days. Your life has, no doubt, had its difficulties and trials, but it has not been barren of pleasant and merciful compensations. We are glad you have found here a quiet home, where, with a large measure of health and success, you have been able to prosecute the studies you love; that the rich reward is yours of knowing your labour has not been “in vain in the Lord;” and that the present congregation, notwithstanding the increased difficulties of rural charges, and all the vicissitudes the years have brought, is as peaceful, united, and prosperous to-day as when you undertook its spiritual oversight half-a-century ago.

The prosperity the congregation has enjoyed, we are bound to acknowledge, has been greatly due to your own personal character and work. You have been known

for the strength of your religious convictions, for your reverence for holiest things, for the uprightness and purity of your life, for your prudence in the Session, and for the fidelity with which you have discharged your duties as preacher and pastor. The congregation have always recognised your earnestness and power as a preacher of the Gospel. Avoiding, as far as possible, all questions of controversy, your endeavour has been to plant truth, rather than to uproot error, and, both in the choice and treatment of your subjects, you have ever had respect to the requirements of your hearers, to the dignity of your office, and to that presentation and glorifying of God in Christ, at which all true preaching aims. To the preparation of your pulpit work you have brought robust intellectual power, the critical discrimination of ripe scholarship, profound knowledge of the doctrines of the Creed of Christendom, and wealth of appropriate and beautiful illustration, drawn from the stores of a marvellous memory. Such gifts and graces, however, could never have made your preaching so attractive and practically useful, had we not been conscious you were animated by love for Christ and His work, and by the sincere desire that we, "being doers of the Word, and not hearers only," might "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

But it is perhaps your work as pastor which we have most admired and esteemed. You have always taken a broad and true view of human life, with its varying lights and shadows, and have endeavoured to sympathize with your people, both in the brighter and darker scenes of pastoral experience. Especially in

those darker scenes have you been a true "son of consolation." In the sick-chamber, at the death-bed, and in the desolate home, your presence has been a solace and encouragement; and those who have known you in such times of trouble bear grateful testimony that you have proved yourself a worthy disciple and minister of Him who came "to bind up the broken-hearted, and to comfort all who mourn."

It is very gratifying to us that the estimate we have formed of your personal worth and attainments is not confined to ourselves, but that its justice is acknowledged far beyond the bounds of the congregation. Some years ago the University of St. Andrews, in recognition of your distinguished career as a student, and of your eminent position as preacher, theologian, and author, bestowed upon you the highest honour in her power; and it was our privilege at that time to shew our appreciation of the well-merited reward. To-day, again, we have had with us your brethren of the Hamilton United Presbyterian Presbytery, and we have listened with pleasure to their words of kindness and esteem in the address which they have done you the honour to present. We may here re-echo their own wish, that in the future, as in the past, they and you may enjoy much friendly intercourse, and be able to co-operate with brotherly affection for the furtherance of the cause you have all at heart.

We would conclude by referring briefly to the sadder side of this day's celebration, as we feel sure it must often have been uppermost in your own mind. The changes which you have seen in the congregation have been many and great; and, no doubt, amongst

those who are here to give you honour and encouragement, you sadly miss many of "the old familiar faces." Their absence must have its solemn message for your own soul, and its pregnant suggestion of the time when you must lay "the weapons of your warfare" down. We would not dwell upon this, but, in view of it, our final words would be words of prayer. Our heart's desire and prayer is, that the days still appointed you on earth may be days of prosperity and peace; that, when most you need them, the consolations of God you have so often ministered to others may be very precious to yourself; and that you may have, in all the circumstances of your lot, the blessed assurance—"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."—In name of the Congregation,

WM. BARR, *Preses.*

JAMES COATS, *Clerk.*

ALEX. CALDERWOOD, *Session-Clerk.*

EAST KILBRIDE, 17th March, 1891.

And now, in name of the Congregation, and of your many outside admirers, I have infinite pleasure in handing you over this address, accompanied with a deposit receipt for £275, as tokens of our respect for you during the long series of years in which you have, as a public man, been an influence for good, and, as a Christian minister, to the best of your ability have ministered to us in holy things. And long may you continue to be both an exemplary public man, and an eminent and useful Christian minister.

MR. JAMES COATS then said,—The presentations which have just been made to Dr. Bonnar have been arranged for through committees of gentlemen, either of the Presbytery or of the Church. The last of these presentations is one which I have the honour to make on behalf of the ladies of the congregation.

The committee of gentlemen who had charge of the arrangements for this occasion had not long commenced their work, when the ladies of the congregation also organized themselves for the purpose of shewing their interest in the occasion, and especially their respect for Dr. Bonnar. The outcome of their good wishes has been something tangible and useful—something which will remind Dr. Bonnar of their gifts each time he occupies his pulpit,—these pulpit robes, and this Bible, psalm-book, and hymn-book; the books containing the inscription: “Presented to Rev. James Bonnar, D.D., by the Ladies of East Kilbride United Presbyterian Church, on the occasion of the Jubilee celebrations.” I have pleasure in presenting you, Dr. Bonnar, with these marks of their affection, and of bearing to you their best wishes on this occasion. In doing so I feel sure I also carry to you the good wishes of all present.

DR. BONNAR, in reply, said,—Mr. Barr, Mr. Coats, and Friends,—I have, as you know, once and again already to-day, been called upon to return thanks for kind addresses and expressions. Let me say to you at once, that I would need to be much richer in the commodity of thanks than, I am afraid, my resources this evening will prove.

I hardly know how to return thanks for these many and munificent gifts and addresses which have now

been presented to me. These addresses and testimonials very naturally carry me back to the similar occasion of my Semi-Jubilee, twenty-five years ago. In that remembrance, I may be warranted in appropriating to myself the words of the great Apostle of the Gentiles upon a somewhat similar occasion, as we have them at the close of that beautiful and affectionate Epistle to the Philippians, where he says, "I rejoice greatly that your care of me hath flourished again."

The words of the Apostle are very vivid and expressive in the original, "Your care of me hath burst into spring-blossom again;" but the Commentators have given a very manifold application of them, each according to his own view. One class of the Commentators say, he rejoiced for his own sake. Another class say, nay, he rejoiced above all for the sake of the Philippians, in the bestowing of the gift. Now, friends, what side of the Commentators will you take? For myself, I will take the words of the Apostle in all their comprehensiveness. I agree with both sides. I rejoice for my own sake. But let me say, equally sincerely and heartily, I rejoice more for the sake of the congregation. In the light of all these addresses and testimonials, in the light of the highest Christian consideration, I think that there is nothing that a congregation is more to be congratulated upon than their cordial and intelligent and affectionate appreciation of the services of him who has been called to minister to them in sacred things. There is nothing in which that Divine Word holds more true than in this, "It is more blessed to give than to receive."

The celebrated statesman and orator, William Pitt,

was once in a company where they were discussing the true sources and secret of eloquence. One laid the source of eloquence in this, another in that, and a third in another thing. "My view of this is different from you all," said William Pitt. "The true secret of eloquence is not in the speaker, but in the audience." My friends, let us lay this to heart; it is the attentive, earnest, interested, and affectionate audience that makes the effective, the truly eloquent preacher.

And now, Mr. Barr,—the respected and earnest preses of the congregation,—I desire to tender to you my most heartfelt thanks for all your kindness upon this occasion, for all the interest and trouble that I know you have taken as preses and convener of the committee, and along with you to all the members of committee. I wish, at the same time, to tender my most especial thanks to the ladies of the congregation for their great kindness and munificence upon this occasion, and to their excellent spokesman, Mr. Coats, the worthy son of a most worthy father, whose memory will be long fragrant in the hearts of all the generation that knew him.

REV. H. A. PATERSON, Stonehouse, said,—You have done to-day what it well becomes you to do on such an occasion. Your minister is worthy of it all. In the congregation where I was brought up, under a minister second to none in all the north, there was an aged worthy who used to say of him, "You well may prize him, for when you lose him you will know that there has been a prophet among you." And you will know this at East Kilbride when the day arrives—and distant may it be—when Dr. Bonnar is taken from

you. All I have heard said of him to-day, however warmly expressed, is but the simple truth. All the excellent properties ascribed to him he certainly possesses in a high degree. Still, you are not to suppose him faultless. He has at least one big failing, over which every member of the Presbytery, as well as myself, sorely grieved. Like the sun above us, he shews himself far too seldom among us; and not for any want of encouragement, for no man receives such an ovation as he receives every time he makes his appearance in court. Every eye brightens, every hand gives loud expression of welcome. Now that the railway line to Hamilton is opened, we hope this failing will be remedied. And then where will a minister be found of whom a congregation or Presbytery will have better cause to be proud?

PRESENTATION TO EX-PRESSES AND PRECENTOR.

MR. HUGH BARR, in name of the Session and Managers, and a few friends, presented Mr. John Leggat with a handsome marble timepiece and side ornaments, as a mark of respect, in recognition of his long and faithful services to the Church. In doing so, he said Mr. Leggat had been preses of the congregation for twenty-four years, and during that time there had been a great many ups and downs connected with it. To his (Mr. Leggat's) credit, and the honour of the congregation, they had during that time raised £3,000, exclusive of the sum required to support their own congregation. Handing Mr. Leggat the timepiece, he said he had no doubt it would teach him when to go to bed and when

to rise. The name of Leggat had been associated with the district since he (Mr. Barr) was a boy. The father of the recipient of the presentation was a very much respected man, and held a high position in the Church. More than that, the Leggats were capital farmers, and they were grand curlers, he was told.

Mr. Hugh Barr, continuing, presented Mr. R. Gray, precentor, with a purse of sovereigns. In doing so, he said he (Mr. Barr) was not a musical man, but he was very much pleased with Mr. Gray's singing, and he believed the congregation was very much gratified with the manner in which he discharged his duties as precentor.

MR. LEGGAT, in reply, said that, like their venerable pastor, in the matter of returning thanks he would ask them to take the will for the deed. There had been a good deal of labour done during the twenty-four years that he was preses of the congregation, but all that he did was done from the heart. During that period they had increased the salary of the beadle £6, of the precentor £8, and of the minister £50 per annum. They had also reseated and renovated the church, and built a new manse, and for these purposes had raised upwards of £3,000. He exhorted the young men and women of the congregation to come forward and give their services, and they would never regret having done something for the Church of Christ. He desired to thank the Session, Managers, and friends for the unexpected gift, which he would prize very much, not only for its intrinsic value, but also, and especially as a gift for work done in the Church. He would hand it down as an heirloom to his family, and he trusted it

might be the means of stimulating them to employ the talents God had given them for the advancement of His cause and kingdom.

MR. GRAY said he heartily thanked them for this unexpected, and, he might say, undeserved present. He was happy to say that all along the relationship which existed between himself and the congregation had been one of harmony, and he had only to express the hope that it would continue as heretofore.

The REV. JAMES ALLISON, Alexandria, had great pleasure in bearing testimony to the high character and abilities of Dr. Bonnar, and he was delighted to see him hale and hearty. About forty years ago he had heard his mother say that Dr. Bonnar would never "scart a white pow," but the prophecy had not proved true. He hoped the evening time of his life would be light with him, and that he would long be spared to engage in the good work.

Votes of thanks were awarded to the speakers, ladies' committee, the choir and singers, the jubilee and centenary committee, and the chairman, on the motions of Messrs. Morton, J. D. Bonnar, Trench, Pearson, and M'Aulay.

During the evening the Choir, under the able leadership of Mr. R. Gray, rendered, in a highly agreeable manner, an excellent programme, which added much to the evening's enjoyment. Mrs. Park sung, with much acceptance, "The Lass o' Ballochmyle," and "The Kerry Dance;" Miss Dick, "All in a garden fair;" Mr. R. Gray, "Macgregor's Gathering;" and Mr. Forsyth, elocutionist, gave two readings in his usual style of excellence. During the evening

Miss Isa Dick was accompanist, and did much to contribute to the enjoyment of the proceedings.

A doxology and the benediction concluded a most enjoyable and successful soiree, and the proceedings of a pleasant and memorable day in the history of East Kilbride.



CENTENARY SERMON BY REV. DR. BONNAR,
ON SABBATH, 22ND MARCH, 1891.

“For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.”—ROMANS xi. 36.

THE life of the Gospel, in its comprehensive completeness, may be described as lying in two things,—two plain things. In the Christian life there is the practical, and there is the devotional. Largely, first of all, there is the practical,—all that belongs to Christian practice; and ever, to complete practice, there is the crown of the devotional.

These twin elements of the Christian life, the practical and the devotional, we may observe, in the experience of God's servants in the Bible, go very constantly hand-in-hand. It is an example that we may well follow this day. In the past week, and in many weeks before, we, in our congregational experience, have been called to engage in a special practical work, which, by the good and gracious hand of our God upon us, we have been enabled so pleasantly, and, I trust, in every sense, so profitably to accomplish. And now, this day it will be good that we also seek to close the practical with the devotional; and that, with the Apostle in the text here before us, we this day lift up our heart and our voice in this devotional ascription: “Of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.”

And, first of all here, in regard of this great twofold aspect of the Gospel—the practical and the devotional—I would invite your attention to one great comprehensive light of illustration of all this that the Bible history presents to us. In the Bible history, from first to last, there are three great dispensations that we are called to discern. There is the Patriarchal Dispensation, there is the Legal or Mosaic Dispensation, and there is the Christian Dispensation. Well, in these three dispensations we have standing forth, pre-eminently, three grand representative characters. In the Patriarchal Dispensation we have Abraham; in the Legal Dispensation we have David; in the Christian Dispensation we have Paul. And in each of the three, if we look attentively into the history, we have a striking exemplification of that twofold spiritual feature,—the practical and the devotional.

Abraham is the pilgrim, still moving on and on, seeking the “city which hath foundations.” David is the warrior, still fighting on and on. Paul is the preacher, still preaching on and on. But pilgrim, warrior, or preacher, still, in the life and experience of these great typical characters, there is the grand identical feature of family likeness,—the twofold light shining out clear before us of the practical and the devotional.

Abraham is the pilgrim, moving on from stage to stage of the God-appointed pilgrimage; and at the close of each progressive stage this is still the record, “And there he built an altar unto the Lord.” David goes on in his unceasing warfare, fighting one battle after another. And no sooner is the battle fought

than straightway he takes up the harp, and on its melodious strings he lifts up a new Psalm of praise to God: "Not unto us, O Lord, not unto us; but unto Thy name give glory, for Thy mercy and for Thy truth's sake." And the third of this great triad in the Gospel Dispensation—Paul,—he is the preacher. That is his practical work. And will you look over, and will you look attentively into, these preachings of his in his Epistles; and will you note how each succeeding head of the discourse is ever rounded up with praise or prayer, with some fervent effusion of devotional acknowledgment or supplication? There is, first, the strenuous practical work of some great argument that he labours at, and then comes ever the closing supplication, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." Or, just as in the text here before us, "For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

Let us take the first clause in this inscription: "Of Him are all things." Speaking, then, for a little of the Centenary of our Church, and of the whole spiritual movement of the last century, out of which this Church, like so many more Churches, took its rise, I think any thoughtful Christian mind, looking into that movement, would emphatically apply to it this word of the Apostle, that this great spiritual movement was verily of God.

To that great spiritual movement in Scotland that led to the formation of so many Dissenting Churches, if we were seeking to test the Divineness of the movement, we might confidently apply the grand practical

test of a famous character in the Acts of the Apostles, —that is, Gamaliel, the great teacher at whose feet Paul himself was brought up. You remember Gamaliel's test of such religious movements, when he gave his advice in the Jewish Council, when they were considering and debating how they were to act, what they were to do with the Apostles. "And now I say unto you," said Gamaliel, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

That test of Gamaliel, you see, was the practical test. Well, try the history of that great Dissenting movement, both in England and in Scotland, just by that practical test. Did the movement, after a little, collapse and come to nought? Let the history of these Churches answer. In the face of wide opposition and hostility, in the midst of manifold struggles and trials, there was a manifest Divine blessing upon the movement. The little mustard seed became speedily a great tree, overshadowing the land with its branches.

"Their's was no sapling chance-sown by the fountain,
Blooming at Beltane, in winter to fade."

Amid manifold storms, like the mountain pine,

"Moored in the rifted rock, proof to the tempest shock,
Firmer he roots him the stronger it blow."

The voice that spoke of old to the Church of Philadelphia, spoke audibly in the ears of the Churches of the Erskines and of Gillespie: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and

hast not denied My name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." So much for a little glimpse of the practical test, and how this spiritual movement, in its history, stands that test,—testifying thus, by its practical fruits, that verily the movement was of God.

In this brief glance into the Divine source and character of this religious movement, let us look for a moment into another test; in its own way, perhaps, as demonstrative and decisive, some might perhaps feel even more demonstrative and decisive. That test, often appealed to in the Bible, is the testimony of adversaries and opponents. It is just the repetition of the ancient test and testimony: "Their rock is not as our Rock, even our enemies themselves being judges."

During the course of the last century there was a great movement of conscientious separation from the Established Churches, both of England and Scotland. In England, John Wesley led the great movement of separation, and founded the great wide-spreading Church of the Wesleyan Methodists.

Just on the 3rd day of this present month of March, just a fortnight before our own Centenary celebration, the Wesleyan Churches celebrated the centenary of the death of John Wesley. That is a coincidence worthy of our commemoration, that our Centenary, as a Church, and the centenary of the death of John Wesley, fell as near as may be in the same week of this same month.

Well, in the great London celebration of this

Wesleyan centenary, many ministers of other denominations took part; and, in especial, not a few eminent ministers of the Church of England. Very prominent among these was a distinguished man, Archdeacon Farrar. And I shall just at this time repeat a few of his words of very candid confession and acknowledgment in regard of the great, the urgent need there was for such a man as Wesley being raised up to save religion,—to save the Gospel from being almost utterly extinguished in the English Church. And what was true of England and of English Christianity is equally true of Scotland and of Scottish Christianity in these dark days of Gospel eclipse. For truly it was not a question of mere Patronage, a mere question of Church Patronage, important as that might be. It was no mere secondary question, however important. It was truly a question of life and death in regard of the living existence of Christianity, in England as in Scotland. Let us hear, spoken a fortnight ago, this testimony of Archdeacon Farrar.

“I am,” said the Archdeacon, “a member and a minister of the English Church. As a Churchman I may at least express my regret that the Church of England, one hundred years ago,—perhaps for her warning, perhaps for her punishment, perhaps for the promotion of her essential work by others without her pale,—was not given the wisdom to use the mighty enthusiasm that gave its momentum to the Wesleyan movement.” And just mark these impressive words of testimony, which apply equally to England and to Scotland, at the time referred to:—“Overwhelming evidence,” said the Archdeacon, “exists of the empty,

soulless, Christless life of that day in the Church of England, and that Wesley,"—even as the Erskines and Gillespie in Scotland—"that Wesley was the first man to flash a reviving spirit on a corrupt society, a slumbering Church, and a dead pulpit." That is the simple testimony of Archdeacon Farrar.

One word of similar testimony from Scotland. Sixty years ago, Dr. Thomas Chalmers was the foremost man and minister in the Scottish Establishment. Let me give just one word of his testimony:—"When the Gospel fire," said Dr. Chalmers, "was well-nigh extinguished on the altars of the Established Church, it was by God's grace re-kindled and kept alive by the hands of the Secession fathers and their brethren." That truly is the Centenary that we commemorate.

By the testimony, you see, of such unquestionable witnesses, the Christianity of the land was, this last century, saved by the efforts of the Dissenting Churches,—that is, from God, our Christian Seal, and our Divine Credential; from Him, "Of whom, and through whom, and to whom, are all things; to whom be glory for ever. Amen."

In connection with the first clause, then, "Of Him are all things," we have been speaking a little as to the origin of our Church, and the religions, the spiritual circumstances out of which the great Dissenting movement arose; the great spiritual movement of separation from, and testimony against the State Churches, alike of England and of Scotland. In connection with this first clause of the text, "Of Him are all things," I have, then, been speaking of the origin of this great spiritual movement.

Now, for a little, in the way of more direct practical application, in connection with the last clause in the text, "To Him are all things," I would speak a little as to the spirit,—the spirit in which this, our Dissenting testimony, should be held.

There are two grand lights in which I would ask you to consider and to realize this spirit,—two main lights which we shall find to be constantly inculcated and impressed upon us in the Bible.

First, then, Christians who take up their own ecclesiastical position, let them, in relation to other Churches, seek to take it up and to maintain it in a Christian brotherly spirit, such as ever becomes them who receive the commandment: "A new commandment I give unto you, that ye love one another, as I have loved you."

It is a world of boundless contention and controversy; and nowhere more bitter and bigoted than in the religious sphere of things. The winds of strife, the storms of controversy, are no sooner lulled in one quarter than the whistling forerunner of the tempest rises in another quarter. In these days of scientific discovery the secret of pouring oil upon the troubled waters of the literal ocean has been proving itself more and more successful in saving many a vessel from imminent shipwreck. Throughout the Scriptures oil—the oil of grace and love—is the impressive emblem of the Holy Spirit—the spirit of brotherly love, says the Psalm: "It is like the precious oil upon the head of the high priest, that went even to the skirts of his garments." And long before our scientific discovery and application of the wave-smoothing power of oil, the

Apostle did earnestly, in the midst of many storms, commend that peace-begetting oil of grace. "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let this mind be in you which was also in Christ Jesus."

But, my brethren, in regard of maintaining our Christian testimony, let us equally bear in mind that there is a balance, a true balance in all things. And in this, our Christian testimony, let us seek to maintain that balance. Let us be **BROTHERLY**, my friends, in maintaining our testimony; but equally, let us be **MANLY**. To take again the Apostle's words, "Let us speak in love;" but equally, let us speak the truth in love. Let us not fail to speak the truth in love. A man of principle, a true man, true in head and in heart, "true as the needle to the pole," who "reverences his conscience as his king;" such a man in a Church is a very precious companion to be in association with,—one to whom you could apply the word of King Robert Bruce to his right-hand man in the crisis of the battle of Bannockburn,—

"One effort more, and Scotland's free;
Lord of the Isles, my trust in thee
Is firm as Ailsa Rock."

How impressive for evermore is the attitude and the word of Martin Luther, in the very crisis-hour of the Reformation, when at the bar of the great Council of the Empire he was called upon to retract his protest! And he answered, in grand words of everlasting in-

struction and admonition, "Unless I be convicted of error by the testimony of Scripture, I cannot, and I will not retract. God help me, Amen."

And as to the duty of Christians, as professing members of a Church, to maintain a clear, earnest, decisive, unswerving testimony, let us hear these words of most Divine authority and admonition,—“And unto the angel of the Church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.” “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.”

In our relation to Christians round about us, I repeat, let us be brotherly. But no less, in our assertion and maintenance of our own ecclesiastical principle and profession, let us be manly. That is a fine Old Testament word to describe Christian courage and patriotism, “To play the man.” “Be of good courage,” said Joab to his brother Abishai before the battle. “Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth Him good.”

My brethren, let us seek to “walk worthy of the

vocation wherewith we are called." Yea, let us seek to walk worthy of the worthies in whose footsteps we are privileged to follow. The Centenary calls us to look back to the men of God who, in that last century of spiritual darkness and decadence, were raised up, verily, to do a great work for God in the midst of our land. Let us give to them the tribute of honour and of justice that is their simple due. Since the days of the Reformation there have been no greater men among us.

Scotland, at that time, spiritually,—by that clear testimony of these competent witnesses whom I have already quoted,—Scotland then, spiritually, was even like that Africa which, in these present days, is called "The Dark Continent." And just as the dark continent of Africa has been in our days gradually opened and illuminated, so in these successive years of the past century has that spiritual darkness of Scotland been, step by step of continuous reforming work, opened and enlightened: for a century and a-half now, of spiritual reformation—from the foundation of the Secession down to this day.

And, my brethren, in the contemplation and realization of all this history, let it be, in simple truth and justice, remembered and acknowledged, that in both of these illuminations—natural and spiritual—it was emphatically the first workers and explorers that had the supremely arduous work to do. In the dark continent of Africa, Stanley and his companions, in these recent years, did a good and great work. But they had all their forerunners' work to go upon. It was David Livingstone, and, before him, Mungo Park,

that, going forth alone, single-handed, did the painful pioneer work, and opened the way for them that followed,—both of them giving their lives in the accomplishment of their work.

The men of the Disruption, in these later times, did a good and great work. But it is the simple truth to say, that as Stanley and his companions were to David Livingstone and Mungo Park, so were they to the first pioneers of this last Scottish Reformation. The founders of the Secession and the Relief Churches laid in the deep bed of the stream the foundation of the bridge, whereon all the later workers built up the superstructure.

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”

And now, as the blessed fruit of all this contemplation of a memorable century in Scottish experience, and of all this celebration of the Centenary of our own Church, “Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”



